قَالَ اللهُ تَعَالٰى وَ لِلّٰهِ الْاَسْمَاءُ الْحُسْنٰى فَادْعُوْهُ بِهَا - وَقَالَ النَّبِيُّ ﷺ اِنَّ لِلّٰهِ تَعَالٰى تِسْعَةً وَّتِسْعِيْنَ اِسْمًا مَّنْ اَحْصٰهَا دَخَلَ الْجَنَّةَ وَفِيْ رِوَايَةٍ مَّنْ حَفِظَهَا

هُوَاللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ

اَلرَّحْمٰنُ اَلرَّحِيْمُ اَلْمَلِكُ اَلْقُدُّوْسُ اَلسَّلٰمُ اَلْمُؤْمِنُ

اَلْمُهَيْمِنُ اَلْعَزِيْزُ اَلْجَبَّارُ اَلْمُتَكَبِّرُ اَلْخَالِقُ اَلْبَارِئُ اَلْمُصَوِّرُ اَلْغَفَّارُ اَلْقَهَّارُ اَلْوَهَّابُ اَلرَّزَّاقُ

اَلْفَتَّاحُ اَلْعَلِيْمُ اَلْقَابِضُ اَلْبَاسِطُ اَلْخَافِضُ اَلرَّافِعُ اَلْمُعِزُّ اَلْمُذِلُّ اَلسَّمِيْعُ اَلْبَصِيْرُ اَلْحَكَمُ اَلْعَدْلُ

اَللَّطِيْفُ اَلْخَبِيْرُ اَلْحَلِيْمُ اَلْعَظِيْمُ اَلْغَفُوْرُ اَلشَّكُوْرُ اَلْعَلِيُّ اَلْكَبِيْرُ اَلْحَفِيْظُ

اَلْمُقِيْتُ اَلْحَسِيْبُ اَلْجَلِيْلُ اَلْكَرِيْمُ اَلرَّقِيْبُ اَلْمُجِيْبُ اَلْوَاسِعُ اَلْحَكِيْمُ

اَلْوَدُوْدُ اَلْمَجِيْدُ اَلْبَاعِثُ اَلشَّهِيْدُ اَلْحَقُّ اَلْوَكِيْلُ اَلْقَوِيُّ اَلْمَتِيْنُ اَلْوَلِيُّ اَلْحَمِيْدُ اَلْمُحْصِيْ

اَلْمُبْدِئُ اَلْمُعِيْدُ اَلْمُحْيِ اَلْمُمِيْتُ اَلْحَيُّ اَلْقَيُّوْمُ اَلْوَاجِدُ

اَلْمَاجِدُ اَلْوَاحِدُ اَلْاَحَدُ اَلصَّمَدُ اَلْقَادِرُ اَلْمُقْتَدِرُ

اَلْمُقَدِّمُ اَلْمُؤَخِّرُ اَلْاَوَّلُ اَلْاٰخِرُ اَلظَّاهِرُ اَلْبَاطِنُ

اَلْوَالِيْ اَلْمُتَعَالِيْ اَلْبَرُّ اَلتَّوَّابُ اَلْمُنْتَعِمُ

اَلْمُنْتَقِمُ اَلْعَفُوُّ اَلرَّءُوْفُ

مَالِكُ الْمُلْكِ ذُوالْجَلَالِ وَالْاِكْرَامِ اَلرَّبُّ

اَلْمُقْسِطُ اَلْجَامِعُ اَلْغَنِيُّ

اَلْمُغْنِيْ اَلْمُعْطِيْ اَلْمَانِعُ اَلضَّآرُّ اَلنَّافِعُ اَلنُّوْرُ اَلْهَادِيْ اَلْبَدِيْعُ اَلْبَاقِيْ اَلْوَارِثُ اَلرَّشِيْدُ اَلصَّبُوْرُ

BI'ISMIHI TA'AALA

Asmaa ul Husna

—

The Most Beautiful Names of Allah ﷻ

Ml.Moosa Kajee

بسم الله الرحمن الرحيم

اَلْحَمْدُ لِلّٰه رَبِّ الْعٰلَمِيْنَ وَالْعَاقِبة لِلْمُتَّقِيْنَ وَالصَّلٰوة وَالسَّلاَمُ عَلٰى رَسُوْله مُحَمَّدٍ وَّاٰله وَاَصْحَابه اَجْمَعِيْنَ، اَمَّا بَعْدُ

INTRODUCTION

Allaah ﷻ - who created man and bestowed him with innumerable bounties and comforts, keeping in view his nature, temperament and necessities – is most deserving that His recognition should be settled deep down in man's heart. Thereafter man should mould his life according to the laws of the Quraan and the words of Nabi ﷺ, following their commands and abstaining from their prohibitions, which will ultimately allow one to live a life that is pure and enjoyable.

One means of acquiring the recognition of Allaah ﷻ is through His beautiful names, every one of which is undoubtedly a door of divine cognisance. The more one gains recognition of these names, and attains recognition from the Quraan and the ahaadith, the stronger and firmer will be his conviction on the Being of Allaah ﷻ.

These are not merely names, but are Allaah ﷻ's qualities (who is the Creator of the earth and heavens, and the sole controller of the showpiece of His power). From these names we learn that He ﷻ is the possessor of beautiful qualities, power, perfections and qualities, His ﷻ connection with the creation, His ﷻ favours on them, and how deserving of love, obedience, worship, honour and respect He ﷻ is; there is nothing which He ﷻ does not possess and which is not included within the sphere of His ﷻpower. Who is there in the universe more loving, appreciative, merciful, just and knowledgeable than Him ﷻ? Who besides Him ﷻ can bring into existence from non-existence the hugest and most difficult of things, and who can make the impossible possible? Then why should one not adore Him ﷻ, sing His ﷻ praises, take His ﷻ name at all times, call out and implore Him ﷻ in all difficulties and problems, seek support only from Him ﷻ, live one's life

according to His ﷻ wish, love Him ﷻ more than one's parents, children, beloved objects and even one's own life? Inspite all of this, can it ever be conceived that one can worship any being besides Him, call out to anyone besides Him, and regard anyone else as the solver of problems? All heavenly scriptures, religions and all divine laws first mentioned and emphasised the qualities of Allaah ﷻ. Thereafter, the details of worship, acts of obedience, compulsory actions and dealings were explained.

Any being is only recognised in accordance to one's recognition of his qualities. The more one becomes aware of any person's qualities, the more connection and closeness is attained with him. When one speaks of connection and closeness, it is no hidden fact that the strongest and real connection is connection with Allaah ﷻ. To create and form a connection with Allaah ﷻ, it is necessary to be cognisant of His qualities. This becomes apparent by His beautiful names, since every blessed name points to a divine quality. One should supplicate to Allaah ﷻ by means of these qualities.

Allaah ﷻ states in the Quraan Kareem,

وَلِلَّهِ الأَسْمَاء الْحُسْنَى فَادْعُوهُ بِهَا

And Allaah ﷻ has beautiful names, thus call out to Him by means of them. (A'raaf)

Rasulullaah ﷺ himself said,

إِنَّ لِلَّهِ تَعَالَى تِسْعَةً وَتِسْعِينَ اسْمًا مِائَةً غَيْرَ وَاحِدٍ مَنْ أَحْصَاهَا دَخَلَ الجَنَّةَ

Allaah ﷻ has 99 names. Whoever learns them will enter Paradise. (Tirmidhi)

These beautiful names are the means to acquire divine recognition. Every name is a door to this recognition. The more one knows and recognizes Allaah ﷻ, the more His love for Allaah ﷻ will increase. As one's love increases, he will become obedient to Allaah ﷻ and remember Him all the time.

THE RECOGNITION OF ALLAAH ﷻ

عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ عَزَّ وَجَلَّ: وَمَا خَلَقْتُ الْجِنَّ والإِنسَ إِلَّا لِيَعْبُدُونِ الَ: لِيَعْرِفُونِ

In the explanation of the verse, "We have not created jinn and man except that they must worship Me." (Dhaariyaat verse 56) Mujaahid ﷺ narrates from Ibn Abbaas ﷺ, ("They must worship Me" means, "They must recognize Me.) (Al Mujaalasatu wa Jawaahirul-Hikam no. 3442; Jamiu Bayaanil Ilmi wa Fadhlihi no. 1506 from Mujaahid)

There is a famous statement wherein Allaah ﷻ states, "I was a hidden treasure. I loved to be recognized. So I created the creation, then I presented Myself to them, by which they recognized Me."

Great scholars of hadeeth have stated that these are not the words of Rasulullaah ﷺ. Mulla Ali Qaari ﷺ states that the meaning is however correct as it is derived from the above verse and the explanation of Ibn Abbaas ﷺ.[1]

قَالَ مَالِكُ بْنُ دِينَارٍ: «خَرَجَ أَهْلُ الدُّنْيَا مِنَ الدُّنْيَا وَلَمْ يَذُوقُوا أَطْيَبَ شَيْءٍ فِيهَا» قَالُوا: وَمَا هُوَ يَا أَبَا يَحْيَى؟ قَالَ: مَعْرِفَةُ اللهِ تَعَالَى

Maalik ibn Deenaar ﷺ said, "The people of the world have left the world, whereas they have not tasted the most enjoyable thing in it." When he was asked what that was, he replied, "The recognition of Allaah ﷻ." Hilyatul-awliyaa (vol. 2 page 357)

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[1] **كنت كنزا لا أعرف، فأحببت أن أعرف، فخلقت خلقا، فعرفتهم بي فعرفوني. وفي لفظ فتعرفت إليهم فبي عرفوني، قال ابن تيمية ليس من كلام النبي صلى الله عليه وسلم ولا يعرف له سند صحيح ولا ضعيف. وتبعه الزركشي والحافظ ابن حجر في اللآلئ والسيوطي وغيرهم. وقال القاري لكن معناه صحيح مستفاد من قوله تعالى ... (وما خلقت الجن والإنس إلا ليعبدون) ... أي ليعرفوني كما فسره ابن عباس رضي الله عنهما. والمشهور على الألسنة كنت كنزا مخفيا فأحببت أن أعرف فخلقت خلقا فبي عرفوني. وهو واقع كثيرا في كلام الصوفية، واعتمدوه وبنوا عليه أصولا لهم.**

(Kashful-Khifaa no. 2016)

عَنْ أَبِي مَرْحُومٍ؛ قَالَ: سَمِعْتُ أُمَّ الدَّرْدَاءِ تَقُولُ: أَفْضَلُ الْعِلْمِ الْمَعْرِفَةُ.

Umm- Dardaa ﵀ said, "The most virtuous type of knowledge is the recognition of Allaah ﷻ." (Jamiu bayaanil ilmi wa fadhlihi no. 1504)

وَمِنْ هُنَا أَخَذَ الشَّاعِرُ قَوْلَهُ وَاللَّهُ أَعْلَمُ: خَيْرُنَا أَفْضَلُنَا مَعْرِفَةً ... وَإِذَا مَا عَرَفَ اللَّهَ عَبَدَ

From this statement of Umm-Dardaa ﵀, a poet beautifully states, "The best of us is he who has the most amount of recognition. When one recognizes Allaah ﷻ, he will worship Him." ((Jamiu bayaanil ilmi wa fadhlihi no. 1505)

عَنِ ابْنِ جُرَيْجٍ فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: {وَمَنْ يُؤْمِنْ بِاللهِ يهد قلبه} قَالَ: مَنْ أَصَابَ مِنَ الإِيمَانِ مَا يُعْرَفُ بِهِ اللهُ؛ فَهُوَ مُهْتَدِ الْقَلْبِ.

In the explanation of the verse, "Who believes in Allaah, then Allaah guides his heart," (Taghaabun verse 11) Ibn Juraij ﵀ states, "Whoever attains that level of imaan by which Allaah ﷻ is recognized, then his heart is rightly-guided." (Al Mujaalasatu wa Jawaahirul-Hikam no. 3441)

قَالَ يَحْيَى بْنُ ضُرَيْسٍ وَقَالَ بَعْضُ الْحُكَمَاءِ: إِنَّ النَّاسَ سَمِعُوا بِاللهِ وَلَمْ يَعْرِفُوهُ. قَالَ: وَكَانَ يُقَالُ: إِنَّمَا لَكَ مِنْ عُمْرِكَ مَا أَطَعْتَ اللهَ فِيهِ، فَأَمَّا مَا عَصَيْتَهُ لَا تَعُدَّهُ عُمْرًا.

Yahya ibn Dhurais ﵀ and some wise people have said, "People have heard of Allaah ﷻ, and they have not recognized Him." He also said, "Only that portion is regarded as your life in which you obeyed Allaah ﷻ. As for that portion in which you disobeyed Allaah ﷻ, then do not count it as life." (Al Mujaalasatu wa Jawaahirul-Hikam) no. 225)

عَنِ الْفَضْلِ الرَّقَاشِيِّ؛ قَالَ: وَجَدْتُ عِلْمَ النَّاسِ فِي أَرْبَعٍ: أَوَّلُهُ: أَنْ تَعْرِفَ رَبَّكَ، وَالثَّانِي: أَنْ تَعْرِفَ مَا يَصْنَعُ بِكَ، وَالثَّالِثُ: أَنْ تَعْرِفَ مَا أَرَادَ مِنْكَ، وَالرَّابِعُ: أَنْ تَعْرِفَ مَا مَخْرَجُكَ مِنْ ذُنُوبِكَ

Fadl Raqqaashi ﵀ said, "I found the knowledge (i.e. real knowledge) of people in four things: 1.) To recognize your Sustainer 2.) To know what

He will do with you 3.) To know what He wants from you 4.) To know how to come out from your sins. (Al Mujaalasatu wa Jawaahirul-Hikam no. 227)

قَالَ أَبُو مُعَاذٍ: بَلَغَنِي أَنَّ أَوَّلَ مَا عُرِفَ مِنْ حِكْمَةِ لُقْمَانَ الْحَكِيمِ أَنَّهُ لَمَّا سُبِيَ خَرَجَ مِنَ السَّفِينَةِ، فَجَاءَهُ مَوْلَاهُ، فَدَفَعَ فِي صَدْرِهِ وَقَالَ: إِنِّي أَرَاكَ عَبْدَ سُوءٍ. فَقَالَ لُقْمَانُ: إِنَّ الْعَبْدَ السيء لَا يَعْرِفُ رَبَّهُ عَزَّ وَجَلَّ.

Abu Muadh ﷺ states, "I was informed that the first time the wisdom of Luqmaan was realized was when he was captured. He came out of the ship. His master came to him and hit his chest, saying, "I think that you are an evil slave." Luqmaan said, "The evil slave is he who does not recognize Allaah ﷻ."(Al Mujaalasatu wa Jawaahirul-Hikam no. 228)

قَالَ حَكِيمُ بْنُ جَعْفَرٍ: سَمِعْتُ أَبَا عَبْدِ اللهِ الْبَرَاثِيَّ غَيْرَ مَرَّةٍ يَقُولُ: بِالْمَعْرِفَةِ هَانَتْ عَلَى الْعَامِلِينَ الْعِبَادَةُ، وَبِالرِّضَا عَنِ اللهِ فِي تَدْبِيرِهِ زَهِدُوا فِي الدُّنْيَا وَرَضُوا لِأَنْفُسِهِمْ بِتَقْدِيرِهِ.

Hakeem ibn Ja'far says, "I heard Abu Abdullah Baraathi saying many times, "By recognition of Allaah ﷻ, acts of worship become easy for those who wish to practise; by being pleased with Allaah ﷻ in His planning, they become disinclined to this world and they are happy with whatever decision is passed for them." ((Jamiu Bayaanil Ilmi wa Fadhlihi no. 3440)

عَنْ حَسَّانَ بْنِ عَطِيَّةَ قَالَ: «مَا ازْدَادَ عَبْدٌ بِاللَّهِ عِلْمًا إِلَّا ازْدَادَ النَّاسُ مِنْهُ قُرْبًا»

Hassaan ibn Atiyyah ﷺ said, "When a person increases his knowledge of Allaah ﷻ, people become closer to him." (Daarimi no. 401)

Imam Ghazaali ﷺ writes,

وعلى الجملة فأشرف العلوم وغايتها معرفة الله عز وجل وهو بحر لا يدرك منتهى غوره وأقصى درجات البشر فيه رتبة الأنبياء ثم الأولياء ثم الذين يلونهم وقد روي أنه رؤي صورة حكيمين من الحكماء المتقدمين في مسجد وفي يد أحدهما رقعة فيها إن أحسنت كل شيء فلا تظنن أنك أحسنت شيئاً حتى تعرف الله تعالى وتعلم أنه مسبب الأسباب وموجد الأشياء وفي يد الآخر كنت قبل أن أعرف الله تعالى أشرب وأظمأ حتى إذا عرفته رويت بلا شرب

In short, the most exalted knowledge and its limit is the recognition of Allaah ﷻ. This is an ocean whose depths can never be reached. People who achieve the highest level if this knowledge is the ambiyaa ﷺ, then the awliyaa, then those closest to them. It has been narrated that that some-one saw a dream of two wise people from the past in a masjid. One of them had a paper in which the following was written, "If you have done everything well, then never think that you have done anything well until you recognize Allaah ﷻ, and knoew that He is the originator of causes, and the creator of all things." In the other hand, a paper read, "Before I recognized Allaah ﷻ, I would drink and qench my thirst. After recognizing Him, I become satiated without even drinking."

One should however remember that our minds are extremely small. We can merely gain a miniscule amount of the recognition of Allaah ﷻ, and there is no end to His recognition. A person should continuously endeavour to increase his knowledge of Allaah ﷻ. Even Rasulullaah ﷺ was commanded to supplicate,

رَبِّ زِدْنِي عِلْمًا

O My Sustainer, increase me in knowledge. (Tahaa)

Allaah ﷻ states,

وَلَوْ أَنَّمَا فِي الأَرْضِ مِنْ شَجَرَةٍ أَقْلامٌ وَالْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

If all the trees on earth were pens and the sea their ink, with seven seas behind it, the words of Allaah would not be exhausted. Surely Allaah is Mighty, Wise. (Luqmaan)

Allamah Shabbir Ahmad Uthmaani writes, "If all the trees of the world were to be chopped off and made into pens and all the seas turned into ink, and another seven seas are brought to assist them [as ink], and the entire creation is made to start writing within its respective limits, you would still not be able to write all those things which display and portray the virtues, grandeur and might of Allaah ﷻ. Those who are engaged in

this writing will spend their entire lives doing so, the pens will break due to being constantly dipped in the ink, the ink will run out, and yet the praises and virtues of Allaah ﷻ will not come to an end. How can limited and finite forces be used to accomplish something that is unlimited and infinite?"

It is for this reason that Rasulullaah ﷺ said,

لاَ اُحْصِيْ ثَنَاءً عَلَيْكَ اَنْتَ كَمَا اَثْنَيْتَ عَلى نَفْسِكَ

O Allaah! I cannot enumerate Your praises. You are as You have praised Yourself. (Muslim)

قَالَ أَبُو عَامِرٍ الْجُرْجَانِيُّ: كُنْتُ وَاقِفًا إِلَى جَنْبِ سَلْمَةَ بِعَرَفَةَ، فَسَمِعْتُهُ يَقُولُ: اللهُمَّ إِنِّي أَشْكُو إِلَيْكَ قِلَّةَ عِلْمِي بِكَ.

Abu Aamir Jurjaani ﷺ said, "I was standing on the side of Salma in Arafah. I heard him saying, "O Allaah! I complain to you of my lack of knowledge of You." (Al Mujaalasatu wa Jawaahirul-Hikam no. 1877)

This book has been prepared with this intention in mind that our recognition of Allaah ﷻ should increase. Remember there is no limit to recognizing Him as He is infinite. This booklet is a mere starting point in the quest for Divine recognition. May Allaah ﷻ grant us the reality, and make the booklet a means of our salvation in this world and the hereafter.

The author requests all those who read this booklet to remember him and his family, teachers and spiritual guide in their noble duaas.

The following books have been consulted in the preparation of this book:

1.) Al-Maqsadul-Asnaa by Imaam Ghazaali
2.) Al-Asnaa fi Sharhi Asmaaillaahil-Husnaa of Allaamah Qurtubi
3.) Sharh Asmaaullaahil-Husna by Moulana Asghar Ali Roohi
4.) Sharh Asmae Husna by Moulana Muhammad Haneef Abdul Majeed
(Majority has been extracted from this encyclopedia.)